



SAINT STEPHEN'S EPISCOPAL CHURCH  
HOLY EUCHARIST: RITE II  
SUNDAY, JANUARY 22, 2023  
THIRD SUNDAY AFTER THE EPIPHANY

Opening Hymn: *Hymnal 1982 #304 - I come with joy to meet my Lord (verses 1 - 3)*

*Unison or harmony*

1 I come with joy to meet my Lord, for -  
2 I come with Chris - tians far and near to  
3 As Christ breaks bread and bids us share, each

1 giv - en, loved, and free, in awe and won - der  
2 find, as all are fed, the new com - mu - ni -  
3 proud di - vi - sion ends. That love that made us

1 to re - call his life laid down for me.  
2 ty of love in Christ's com - mun - ion bread.  
3 makes us one, and stran - gers now are friends.

Words: Brian A. Wren (b. 1936), alt. Copyright © 1971 by Hope Publishing Company Carol Stream, IL 60188. All Rights Reserved. Used by permission. Music: *Land of Rest*, American folk melody; adapt. and harm. Annabel Morris Buchanan (1889-1983).

## The Word of God

*Celebrant* Blessed be God: Father, Son, and Holy Spirit.

*People* ***And blessed be God's kingdom, now and for ever. Amen.***

*The Celebrant continues*

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. ***Amen.***

*Celebrant and People then join in Song of Praise*

*Glory to God in the highest,  
and peace to God's people on earth.*

*Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.*

*Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world:  
have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer.*

*For you alone are the Holy One, you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.*

### **The Collect of the Day**

*Celebrant*     The Lord be with you.

*People*       *And also with you.*

*Celebrant*     *Let us pray*

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

### **[The people may be seated for the readings]**

#### **A Reading from the prophet Isaiah (9:1 – 4),**

There will be no gloom for those who were in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.

The people who walked in darkness  
have seen a great light;

those who lived in a land of deep darkness--  
on them light has shined.  
You have multiplied the nation,  
you have increased its joy;  
they rejoice before you  
as with joy at the harvest,  
as people exult when dividing plunder.  
For the yoke of their burden,  
and the bar across their shoulders,  
the rod of their oppressor,  
you have broken as on the day of Midian.

*Reader*        *The Word of the Lord*  
*People*        *Thanks be to God*

**Psalm 27:1, 5-13**

1 The Lord is my light and my salvation;  
whom then shall I fear? \*  
the Lord is the strength of my life;  
of whom then shall I be afraid?

5 One thing have I asked of the Lord;  
one thing I seek; \*  
that I may dwell in the house of the Lord all the days of my life;

6 To behold the fair beauty of the Lord \*  
and to seek him in his temple.

7 For in the day of trouble he shall keep me safe in his shelter; \*  
he shall hide me in the secrecy of his dwelling  
and set me high upon a rock.

8 Even now he lifts up my head \*  
above my enemies round about me.

9 Therefore I will offer in his dwelling an oblation  
with sounds of great gladness; \*  
I will sing and make music to the Lord.

10 Hearken to my voice, O Lord, when I call; \*  
have mercy on me and answer me.

11 You speak in my heart and say, "Seek my face." \*  
Your face, Lord, will I seek.

12 Hide not your face from me, \*  
nor turn away your servant in displeasure.

13 You have been my helper;  
cast me not away; \*  
do not forsake me, O God of my salvation.

**A Reading from the First Letter to the Corinthians (1:10 – 18),**

Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one can say that you were baptized in my name. (I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.

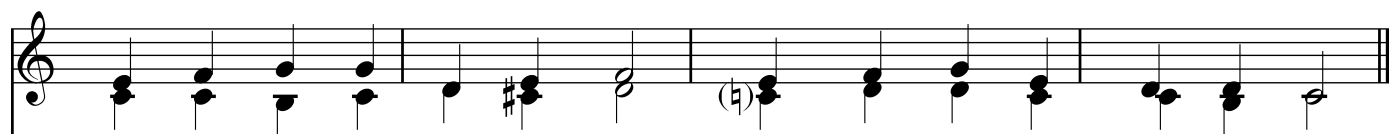
For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

*Reader*            The Word of the Lord  
*People*            ***Thanks be to God***

Sequence Hymn: *Hymnal 1982 #530 - Spread, O spread, thou mighty word (v. 1 - 3)*



1 Spread, O spread, thou might - y word, spread the king - dom of the Lord,  
2 word of how the Fa - ther's will made the world, and keeps it, still;  
3 word of how the Sa - vior's love earth's sore bur - den doth re - move;



1 that to earth's re - mot - est bound all may heed the joy - ful sound;  
2 how his on - ly Son he gave, earth from sin and death to save;  
3 how for - ev - er, in its need, through his death the world is freed;

Words: Jonathan Friedrich Bahnmaier (1774-1841); tr. Arthur William Farlander (1898-1952) and Charles Winfred Douglas (1867-1944), alt. St. 4, F. Bland Tucker (1895-1984). Copyright © The Church Pension Fund. Music: *Gott sei Dank*, melody from *Geistreiches Gesangbuch*, 1704; adapt. and harm. William Henry Havergel (1793-1870).

**[Please stand for the proclamation of the Gospel]**

*Priest* The Holy Gospel of our Lord Jesus Christ according to Matthew (4:12 - 23)

*People* ***Glory to you, Lord Christ.***

When Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what had been spoken through the prophet Isaiah might be fulfilled:

“Land of Zebulun, land of Naphtali,  
on the road by the sea, across the Jordan, Galilee of the Gentiles—  
the people who sat in darkness  
have seen a great light,  
and for those who sat in the region and shadow of death  
light has dawned.”

From that time Jesus began to proclaim, “Repent, for the kingdom of heaven has come near.”

As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, “Follow me, and I will make you fish for people.” Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James, son of

Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.

Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

*Reader*        *The Gospel of the Lord*

*People*        *Praise to you, Lord Christ*

**Sermon by The Rev. Stephen C. Day**

**The Nicene Creed [Please stand, as you are able]**

We believe in one God,

    the Father, the Almighty,  
    maker of heaven and earth,  
    of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,

    the only Son of God,  
    eternally begotten of the Father,  
    God from God, Light from Light,  
    true God from true God,  
    begotten, not made,  
    of one Being with the Father.

Through Him all things were made.

For us and for our salvation

    He came down from heaven:  
by the power of the Holy Spirit  
    He became incarnate from the Virgin Mary,  
    and was made man.

For our sake He was crucified under Pontius Pilate;

    He suffered death and was buried.

    On the third day he rose again  
        in accordance with the Scriptures;

    He ascended into heaven  
        and is seated at the right hand of the Father.

    He will come again in glory to judge the living and the dead,  
        and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father and the Son.  
With the Father and the Son, He is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.

### **The Prayers of the People – Form III [The people may be seated]**

*The Leader and People pray responsively*

Father, we pray for your holy Catholic Church;  
***That we all may be one.***

Grant that every member of the Church may truly and humbly serve you;  
***That your Name may be glorified by all people.***

We pray for all bishops, priests, and deacons;  
***That they may be faithful ministers of your Word and Sacraments.***

We pray for all who govern and hold authority in the nations of the world;  
***That there may be justice and peace on the earth.***

Give us grace to do your will in all that we undertake;  
***That our works may find favor in your sight.***

Have compassion on those who suffer from any grief or trouble;  
***That they may be delivered from their distress.***

Give to the departed eternal rest;  
***Let light perpetual shine upon them.***

We praise you for your saints who have entered into joy;  
***May we also come to share in your heavenly kingdom.***

Let us pray for our own needs and those of others.  
*Silence*

On the Anglican Cycle of Prayer, we pray for The Church of North India (United).

In the Diocese of Montana, we pray for Christ Church, Sheridan and the Rev. Janis Hansen, Rector. We also pray for Camp Marshall.

In our St. Stephen's community, we pray for Dannielle, David, Richard, and Yvonne. We also pray for our adopted unit at The Billings Clinic hospital.

*Prayer for the Parish*

Almighty and everliving God, ruler of all things in heaven and earth, hear our prayers for this parish family. Strengthen the faithful, arouse the careless, and restore the penitent. Grant us all things necessary for our common life, and bring us all to be of one heart and mind within your holy Church; through Jesus Christ our Lord. ***Amen.***

*Prayer for a Church Convention or Meeting*

Almighty and everliving God, source of all wisdom and understanding, be present with those who take counsel at Saint Stephen's for the renewal and mission of your Church. Teach us in all things to seek first your honor and glory. Guide us to perceive what is right, and grant us both the courage to pursue it and the grace to accomplish it; through Jesus Christ our Lord. ***Amen.***

*The Deacon or Celebrant then concludes with the following prayer*

O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. ***Amen.***

**The Confession of Sins and Absolution**

*The Deacon or Celebrant says*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Minister and People*

***Most merciful God,***

***we confess that we have sinned against you***

***in thought, word, and deed,***

***by what we have done,***

***and by what we have left undone.***

***We have not loved you with our whole heart;***



*we have not loved our neighbors as ourselves.  
 We are truly sorry and we humbly repent.  
 For the sake of your Son Jesus Christ,  
 have mercy on us and forgive us;  
 that we may delight in your will,  
 and walk in your ways,  
 to the glory of your Name. Amen.*

*The Bishop when present, or the Priest, stands and says*  
 Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ,  
 strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.  
*Amen.*

### The Peace

*All stand. The Celebrant says to the people [Please stand, as you are able]*

The peace of the Lord be always with you.

*People And with thy spirit.*

### Offertory Hymn: *Hymnal 1982 #533 - How wondrous and great thy works, God of praise!*

The musical score is written for two voices (Soprano and Bass) and piano accompaniment. It consists of four systems of music. Each system has a vocal line with lyrics and a piano accompaniment line. The key signature is one sharp (F#) and the time signature is common time (C). The lyrics are as follows:

1 How wondrous and great thy works, God of praise!  
 2 To nations of earth thy light shall be shown;

How just, King of saints, and true are thy ways!  
 their worship and vows shall come to thy throne:

O who shall not fear thee, and hon - or thy Name?  
 thy truth and thy judg - ments shall spread all a - broad,

Thou on - ly art ho - ly, thou on - ly su - preme.  
 till earth's ev - ery peo - ple con - fess thee their God.

Words: Henry Ustick Onderdonk (1759-1858), alt.; para. *The Song of the Redeemed*. Music: Lyons, att. Johann Michael Haydn (1737-1806).

## Anthem

Praise God, from whom all blessings flow; praise  
him, all creatures here below; praise him above, ye  
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Words: Isaac Watts (1674-1748), para. of Psalm 117. St. 3, Thomas Ken (1637-1711)

Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.; harm. after Louis Bourgeois (1510?-1561?)

## Eucharistic Prayer A

*Celebrant* The Lord be with you.

*People* ***And also with you.***

*Celebrant* Lift up your hearts.

*People* ***We lift them to the Lord.***

*Celebrant* Let us give thanks to the Lord our God.

*People* ***It is right to give Him thanks and praise.***

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

Therefore, we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

*Celebrant and People*

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and  
might, hea - ven and earth are full of your glo - ry. Ho -  
san - na in the high - est. Bless - ed is he who  
comes in the name of the Lord. Ho - san - na in the high - est.\_\_\_\_\_

*Then the Celebrant continues*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out His arms upon the cross, and offered Himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night He was handed over to suffering and death, our Lord Jesus Christ took bread; and when He had given thanks to you, He broke it, and gave it to His disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper He took the cup of wine; and when He had given thanks, He gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, we proclaim the mystery of faith:

*Celebrant and People*

***Christ has died.***

***Christ is risen.***

***Christ will come again.***

*The Celebrant continues*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling His death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By Him, and with Him, and in Him, in the unity of the Holy Spirit all honor and glory are yours, Almighty Father, now and for ever. **AMEN.**

And now, as our Savior Christ has taught us, we are bold to say,

*Officiant and People*

***Our Father, who art in heaven,***

***hallowed be thy Name,***

***thy kingdom come,***

***thy will be done,***

***on earth as it is in heaven.***

***Give us this day our daily bread.***

***And forgive us our trespasses,***

***as we forgive those***

***who trespass against us.***

***And lead us not into temptation,***

***but deliver us from evil.***

***For thine is the kingdom,***

***and the power, and the glory,***

***for ever and ever. Amen.***

## The Breaking of the Bread

*This setting is not used in Lent.*

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.  
Christ our Pass - o - ver is sac - ri - ficed for us;  
there - fore let us keep the feast.  
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

*Celebrant then says*

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on Him in your hearts by faith, with thanksgiving.

*All are welcome at the Lord's Table at St. Stephen's Episcopal Church.*

*Communion in one kind (the bread or the wine) is just as valid as communion in both kinds.*

*If you would like to receive a blessing instead of receiving communion, simply come forward with your arms crossed. Gluten-free wafers are available, please inform the greeter/usher as soon as possible.*

*If you wish to receive the wine, we ask you to either take a sip from the chalice or hand over the wafer to the person with the chalice who will then carefully intinct the wafer and hand it back to you.*

*After Communion, the Celebrant says*

Let us pray.

### **Post-Communion Prayer [People may stand or kneel]**

*Eternal God, heavenly Father,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.  
Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.*

### **Blessing**

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

### **Announcements**

#### **Churchy Term of the Week – Disciple, Discipleship**

A follower or pupil of a great master. A disciple is a learner who follows a movement or teacher and helps to spread the master's teaching. The term is used in various senses and contexts in the NT to indicate the followers of Jesus. Although it is used at times relative to the Twelve, it is more frequently used as a general term for the first followers of Jesus. Lk 14:27 (NRSV) records Jesus' statement that "Whoever does not carry the cross and follow me cannot be my disciple." The term is also used in Acts to describe those who were Christian believers after Jesus' death and resurrection. At Antioch the disciples were first called Christians (Acts 11:26). The term "Christian" came to be the usual term for a Christian believer. The term "disciple" does not appear in the epistles. However, the concept of discipleship (being a Christian disciple) continues to be an important part of the Christian life. For example, Dietrich Bonhoeffer (1906–1945) considered discipleship in *Die Nachfolge*, or *The Cost of Discipleship* (1937, trans. by Reginald H. Fuller, 1948). Bonhoeffer urged that grace without discipleship is "cheap grace," and that faith must be expressed in obedience.

Adapted from Don S. Armentrout's *An Episcopal Dictionary of the Church: A User-Friendly Reference for Episcopalians* Church Publishing Inc., 2000.

Closing Hymn: *Hymnal 1982 #537* - Christ for the world we sing

1 Christ for the world we sing! The world to  
 2 Christ for the world we sing! The world to  
 3 Christ for the world we sing! The world to  
 4 Christ for the world we sing! The world to

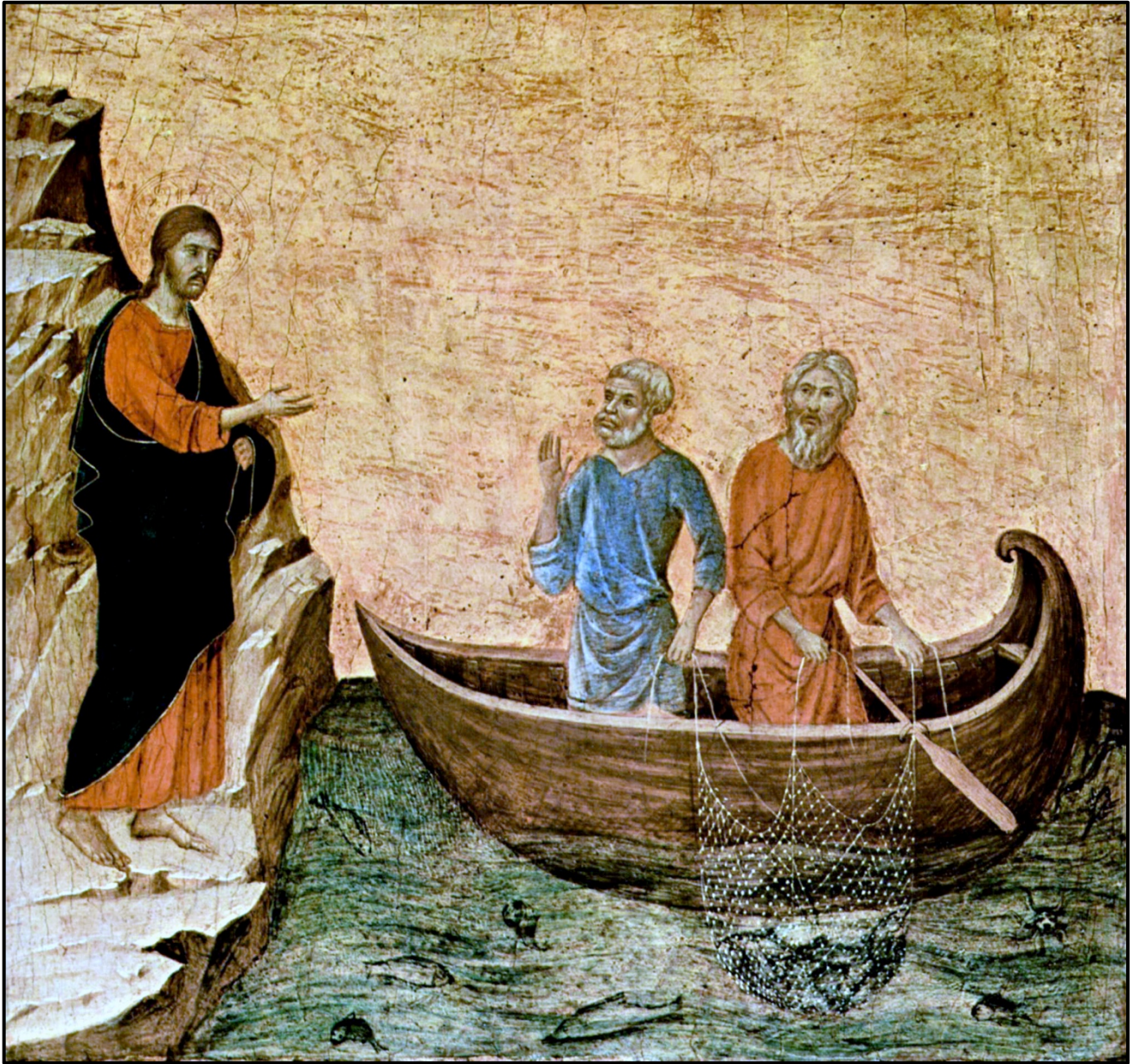
Christ we bring with lov - ing zeal; the poor, and  
 Christ we bring with fer - vent prayer; the way - ward  
 Christ we bring with one ac - cord; with us the  
 Christ we bring with joy - ful song; the new - born

them that mourn, the faint and o - ver - borne,  
 and the lost, by rest - less pas - sions tossed,  
 work to share, with us re - proach to dare,  
 souls, whose days, re - claimed from er - ror's ways,

sin - sick and sor - row - worn, whom Christ doth heal.  
 re - deemed at count - less cost from dark de - spair.  
 with us the cross to bear, for Christ our Lord.  
 in - spired with hope and praise, to Christ be - long.

Words: Samuel Wolcott (1813-1886). Music: *Moscow*, melody Felice de Giardini (1716-1796); harm. *The New Hymnal*, 1916 based on *Hymns Ancient and Modern*, 1875, and Lowell Mason (1792-1892).

*Celebrant* Go in peace to love and serve the Lord.  
*People* **Thanks be to God.**



*“Christ Calling the Apostles Peter and Andrew” by Duccio di Buoninsegna, 1308-1311*

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